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*Causa DEI et REIPUBLICÆ
contra Novatores.*

A N
Epistolary Conference

Between a REVEREND

N O N J U R O R

And a LOYAL

O X O N I A N,

On { The Standard of Christianity.
The Standard of Civil Power & Obedience.

WITH AN

Oxford Scholar's Advice

TO THE

P R E T E N D E R.

Τὰ Βιβλίων τοῖς Βιβλίοις.

Τὰ Εἴσεων ταῖς Εἴσεσις.

L O N D O N:

Printed and Sold by J. WAUGH, at the *Turk's*
Head in *Gracechurch-street*; J. NOON, at the
White Heart in *Cheapside*; and J. ROBINSON,
at the *Golden Lion* in *Ludgate-street*.

1748.

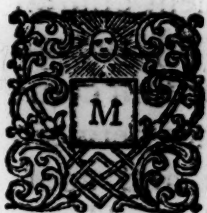




T H E

Nonjuror's Letter.

S I R,



Y affairs require so much attendance, that I have found it a difficult matter, to get time to give your last well meant address a consideration ; yet, I cannot but still admire at the narrowness of your conceptions, of the christian worship, and how mankind hugg themselves in an imagined security of scarce half their duty.

I thank God, I esteem and value the holy scriptures, in as high a manner, as any person living. I believe both the Old, and New Testament to be the word of God, and consequently true, and that they contain every thing necessary to salvation ; but if the christian

tian worship should be confined to express texts of scripture only, it would make a very odd appearance: And therefore we must have recourse to the practice of those who were successors to the Apostles, to guide us to the manner how we ought to worship, in an acceptable way. If we reject these testimonies, Christianity ceased in its infancy, and the world ever since has been at a loss for a rule to walk by, to know how the first Christians served their God.

I believe the doctrines and practices of the pure primitive church, upon a principle that is attested by the same witnesses that attest the number of books, and the divine authority of the Scriptures: and by the blessing of God, shall always adhere to the consentient testimony and tradition of the antient church in the best and purest ages of it, though it were rejected by the whole protestant communion. There is a vast difference between the observation of primitive rites and apostolical traditions, and the novel rites and traditions of the church of Rome, who in that respect have out done the Scribes and Pharisees, by their traditions; but the abuse of tradition, is no warrant for the non-observance of it: if it should, we may throw away our Bible; for all scripture written barely upon a traditionary account of things need not be observed; consequently St Luke's gospel can be no part of it, because he declares he received

ceived what he there wrote from others, Chap. 1, 2. How can we distinguish between the genuine and spurious works of the Apostles, but by tradition? The scripture cannot prove itself; and therefore without tradition our Bible is of no authority, our faith, our hope, nay our whole religion is vain.

St. *Paul* in many instances recommends tradition, 1 Cor. xi. 2. 2 Theff. ii. 15. c. iii. 6. where we have mention of St. *Paul's* traditions, and consequently apostolical traditions, delivered as well by word of mouth, as by epistle, and a condemnation of such as do not equally observe both. The divine authority of the New Testament is, and has been a previous article of faith, taught and believed in all churches; and yet there is not one book in it, which either says of itself, or of the whole Testament, that it is of divine authority, or was written by divine Inspiration. The admitting women as well as men to the holy Eucharist has been the universal custom and practice of the Church; and yet no one book of the New Testament says in express words, that women were admitted to the holy sacrament, indeed no more than that infants were baptized. There are many more doctrines and practices, which have been taught and professed, as common principles of Christianity, of which we have no express mention in the New Testament, nor can be assigned to any council when they had

had their beginning, consequently apostolical. In whatever churches differ, primitive antiquity is the best standard of catholick and apostolick revelations, wherein they must all meet, if ever they will retrieve that catholick communion for which the primitive church is so deservedly famous. And it will be more practicable, if it be on the same terms, neither more nor less, than what was then insisted on.

I heartily wish all the articles of your Church were as sound as the sixth, but even that article you build so much upon, has only relation to faith, not works.

You say, *Yet you must acknowledge that inspiration was final in the Apostles.* Indeed Sir I cannot acknowledge it, because I take inspiration to be an illumination of the HOLY GHOST, which our *blessed Saviour* promised to continue to the end of the world, and not with the Apostles only, and we find they [Apostles] were fallible, (as well as the succeeding fathers might be) even after they had in a wonderful manner received the earnest of the *spirit*, as the Apostle expresses it; and therefore we can draw no certain conclusion from thence, that the fathers for the first three hundred years were not in the right in their practice, when they were consentient in their testimony; it's a strong argument they were in the right, when they were unanimous in their practice all over the world.

world. And as *Tully* says, That the consent of all men, is the voice of nature; so the consent of all Christians in opinion and practice for so many ages, ought to be received as the undoubted sense of the scriptures and the voice of the catholick church.

As for inspiration we every one have it in some degree or other; for the *true light, lighteth every man that cometh into the world*, St. *John* i. ver. 9. here is no exception, no, not of even the heathens themselves, for they will be saved through Christ's merits, but *every man in his own order*. We are wanting to ourselves, otherwise the Spirit would be much more manifest in us, and though it did not arrive at the height of working miracles, (the occasion being ceased) yet it would lead us into those truths, which have been long agoe perverted, neglected and almost forgot.

Bishop *Griffin* might very well assert what he did, notwithstanding the disputes that arose in the centuries you mention: for though some heresies and divisions had their beginning in those ages; yet the clergy took care to nip them in the bud, to show the laity the unwarrantableness of their pretensions, and novelty of their practice: and it was a great providence of God, for the advantage of after Ages; that (as our Saviour foretold divisions should arise) they were canvassed over in those illuminated ages, that we at
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this distance of time might distinguish the spurious from the orthodox faith and practice.

My allowing that [it] is not to be seen in the original will be of no service to your criticism, for in the third Chap. of St. *Luke* from the 24th. ver. to the end you cannot find [the Son of] in the original text: in a great many places of scripture, words are understood to bring it consistent with english, and give me leave to remark, we ought not to disturb and darken expressions of scripture by forcing that sense upon them which is most remote and unnatural, and in the mean while willingly over look and pass by that sense which is most obvious and easy to the common apprehension of any unbiased and impartial reader, and that it was never well with the christian world since it began to be a matter of so much subtilty and wit for a man to be a true Christian.

Now to take a review of the translation of our Saviour's Words in the xxvth. Chap. of St. Matt. 26th. ver. JESUS took bread, and blessed it, and broke it, and gave it to *His* disciples, and said, take eat: where it is to be observed [it] is left out, though as consistent here as the other [its]. Who can with any propriety of speech say, that the blessing, breaking, giving and eating, have no relation to the bread?

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To bless, hath divers significations in scripture. First, Man is said to bless God: then it signifieth to praise and give thanks. Secondly, God is said to bless man, and then it signifieth actually to confer some good or other. Thirdly, Man is said to bless man, and then it signifieth to wish well unto, which is usually done with the invocation of the name of God the fountain of all good that cometh to man, or to any creature in heaven or earth. Read Numb. Chap. vi. ver. 22. to the end, where you will find a power given to man to bless the creature, entirely distinguished from blessing of God, as you would have it signify in the New Testament.

As every thing in the creation since the fall is polluted by nature, so our *blessed Saviour* had very good reason, to call down a blessing upon those elements which *He* designed should represent *His* unspotted *body*, and life-giving *blood*, that they might be purified and cleansed from the curse they had contracted, and thereby become more like *His* glorious *body*, and be made meet to be offered to *His* FATHER being sanctified by the HOLY SPIRIT.

After repeating the words of institution, the primitive Christians said.

And we beseech Thee to look favourably on the gifts, which are here set before Thee, O Thou self-sufficient God: and do Thou accept
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them to the honour of thy CHRIST ; and send down Thine HOLY SPIRIT, the witness of the sufferings of the LORD JESUS upon this sacrifice, that He may make this bread the body of Thy CHRIST, and this cup the blood of Thy CHRIST, &c.

Your notions of government are so tinctured with *Hoadlianism*, which has been exploded, and so solidly answered, in the best answer ever was made, and to which no answer ever will be made, (which I will lend you if you will read it) that there need be little said upon that head : for the laws of God, and man forbid resistance, upon any pretence whatever; and no government of what nature soever, ever did or could allow it. But since you are so hard upon the Dr. it may not be amiss to shew you that, that doctrine is not a notion chargeable upon the Doctor alone : if he poor man! hath been ill taught by his mother, the blame is to be laid upon her, and he is to be excused. It is she that taught him passive obedience. He sucked it in his mother's milk, it was bred in the bone, and it never got out of his flesh. What a sad fate attended him? he had the misfortune to be bred at *Oxford*, where passive obedience hath long been the doctrine of the malignant place. Nay, so determined was the Doctor by his unhappy Stars, (pardon the expression) to imbibe that slavish principle, that he was bred in the very same college,

lege, where the immortal *Sanderson* drew up the university's unanswerable reasons against the covenant. But to speak of the Doctor's mother: in the second part of the homily against disobedience and wilful rebellion, she has these words. *David was fain to save his Life, not by rebellion, or any resistance, but by flight, and hiding himself from the King's fight. — Shall not we, being good people, as we are, rise and rebel against a prince hated of God, and God's enemy, and likely to be hurtful, and pernicious to the Common-wealth? Shall we not rise and rebel against so unkind a prince, nothing considering or regarding our true, faithful, and painful Service, or the safeguard of our posterity? Shall we not rise and rebel against our known, mortal and deadly enemy, that seeketh our lives? No, said Godly David. What shall we do then to an evil, unkind prince, an enemy to us, hated of God, hurtful to the Common-wealth, &c? Lay no violent hands upon him, saith good David, but let him live untill God appoint and work his end.*

Thus much I thought proper to transcribe but the whole sermon is worth your reading. CHRIST taught us plainly, that even the *wicked rulers* have their power and authority from God, and therefore [observe the reason] it is not lawful for their subjects to withstand them, although they abuse their power.

We practice what our *Redeemer* both did himself and commanded *His* Apostles to do after *Him*: and as to non-resistance we have the laws of God, and of all nations to bear us out.

Now at the latter end of mine, as at the beginning of yours, to make the debate not only short, but to put an entire end to it, I must observe to you that I aim at no interest by being of the communion of which I am an unworthy member; but upon the most deliberate enquiry and consideration, I believe it to be the most pure this day upon the face of the Earth. We have CHRIST and the blessed Saints on our side; and may we not fairly say then, If God be for us, who can be against us? If he justifies us, who is he that condemns us?

I pray God to grant you impartiality, that you may submit to truth, and become really a catholic by embracing those precepts, principles, doctrines and practices, that obtained the Christians that glorious title. This is what I must recommend to you as you love your own soul, but however you think fit to act in this affair, I shall always remain

Sir,



Your welwisher,

And humble Servant.

October 22. 1748.



T H E

Oxonian's Answer.

Reverend S I R,



T is with much concern, that I have observed in your letter, dated 22d. *October* last, such notions, as I have for many years past firmly believed to be greatly mistaken, or very uncertain, though I have taken some pains to be rightly informed, and to judge as impartially as I could concerning the sentiments of those who differ from me. I know it to be my duty, if I can, to assist, or at least to excuse imperfect inquirers after truth, who happen not to find it: I do this most willingly, and am highly pleased, when others deal with me in the same manner.

My absence in the country hath delayed this answer, which I could not begin to draw up till lately.

You seem to lament the narrowness of my conceptions, concerning the Christian worship.

ship. Sir, It has been my great endeavour for many years to acquire the truest and fullest conceptions that *natural* or *revealed* religion can afford me, of my worship of, and duty to almighty God: though I, and all must acknowledge that the best come short in adequate conceptions, and the performance of our duty too, to the supreme being. I believe, as you tell me, you do, *both the Old and New Testament to be the word of God, and that they contain every thing necessary to salvation*: From which I infer, that they contain all the rules necessary in the worship of God. But you on the contrary say, that *if the Christian worship, should be confined to express texts of scripture only, it would make a very odd appearance*. These your words are a strong but as strange insinuation, that the holy scriptures do not contain all things necessary to salvation; and your reason follows, *we must have recourse to the successors of the Apostles, to guide us to the manner how we ought to worship in an acceptable way*. This surprizes me as much as your former words: by them you make the scriptures an insufficient rule of worship. Unhappy notion! Hitherto the judgment of most Christians hath been, that the rules of scripture, concerning worship, are the true and only rules we can safely follow: and the forms of divine worship, as used in the *Jewish* church, some of which we find in the book

book of *Psalms*, were approved by Jesus Christ and his Apostles, who frequented the *Temple* and the *Synagogue*, as you will presently recollect. And besides this, secondly, most divines antient and modern have hitherto judged the Lord's prayer, to be the great standard and rule of worship, by which all Christians were to be guided in the exercise of their Devotions.

3dly. The great object of our worship is secured expressly by the Lord's prayer, and by other passages, especially Rom. xv. 6. Eph. iii. 21. In these two texts, you have the judgment of St *Paul*, concerning the great and only object of divine worship: and in this last passage was the divine wish and prayer of the blessed Apostle.

4thly. You have the judgment of St. *Paul* against your notion, 2 Tim. iii. 16, 17. who saith expressly, that *all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.* Now, Sir, I desire to know, whether the man of God, or the good Christian can be made perfect, or thoroughly furnished for the worship of God by the holy scriptures or not? you say, he cannot, unless *a recourse be had to the successors of the Apostles.* Pray, Sir, were not those worshippers who lived before the time of the successors
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of the Apostles, right and true worshippers? Or did the Apostles in so great a point leave them to be directed by their fallible successors? Don't we all know how soon divisions and heresies crept in? 1 Cor. xi. 19. 2 Pet. ii. 1. And how soon their fautors corrupted the Christian worship; and how sadly their corruption prevails in far the greater part of the Christian church to this day!

How little has your notion of tradition concerned itself in the hindrance of this corruption, or rather how much has it promoted it? Had the holy scriptures been made the only standard of divine worship, and of divine truth, the lamentable apostacy in the Christian church had been prevented; and we had never heard of *Sabellianism*, *Arianism*, or *Tritheism*, &c.

I cannot, Sir, but be greatly surprized and much concerned at these words in your letter, that you *believe the doctrines and practices of the pure primitive church, upon a principle that is attested by the same witnesses that attest the number of books, and the divine authority of the scriptures.* Wonderful inadvertence! Is there any book in the world, that can pretend to compare with the holy scriptures in the same number of *manuscripts, copies, versions*, in so many languages, preserved in such an accurate correspondence to each other, by the *Hereticks* as well as *Orthodox*? Do not all Christians to this day, wherever
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Christianity prevails, use the same Greek Testament, though they greatly differ among themselves? Can their consentient judgment in this very thing, be pretended by you or any person, to be set upon an equal foot with the consentient traditions of the antient church? The great boast of traditions made by the *Apostatic Church of Rome*, on which she founds many of her doctrines, you seem to reject; and should your favourite *Bishop Griffin*. If you would give yourself the trouble as I advised you to read *Bishop Forbes Instructiones Historico-Theologicæ*, you would find how little reason there is to depend upon the consentient traditions of the primitive church; and how much reason there is for us to depend only upon the consentient testimonies of the sacred writers in our faith, worship, and practice of our holy Christian religion. You are pleased to put me in mind from some texts, that I must and ought to admit of tradition: Sir, I do admit it thus; I admit that GOD the father delivered the gospel to Jesus Christ: I admit that Jesus Christ delivered it to his apostles, and disciples, of the *Jewish* nation: I admit that they carefully delivered it to other nations, wherever they preached the gospel. This tradition I admit, but then you must admit on your part, that they did not trust that divine system to their present hearers only, but thought it necessary, and were inspired to commit

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the same divine system to writing, to secure the same to after ages. And in the like manner, all wise nations have committed their laws to writing: and that I may name the highest authority, the great law of the ten commandments or decalogue was written with the finger of God. You see in the judgment of God himself, how much preference is given to the security of *written laws* before trusting to the uncertain conveyance of *oral tradition*: and this uncertainty is made out so clearly, by the traditions of the church of *Rome*; that you, Sir, I believe, and every wise man must, upon examination, own there can be no dependance upon them. You have referred me to some texts about tradition, of which I was well advised before hand. And you, Sir, I think, ought to be cautious of laying too great stress upon *traditions*; when you could not but observe how much our master Jesus Christ has censured them, in his discourse with the Pharisees, Matt. xv. 3. who were fond of their *antient traditions*. Whereas, he and his Apostles in their discourses cite *Moses*, the *Psalms*, and the *Prophets*, as appears in many instances, and slight the *Jewish traditions*. As to your observation about the dependance of scripture in general, and St Luke in particular upon tradition, I think, I have before said enough to make you sensible, that no books now extant in the world can pretend

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to compare for number of manuscripts and versions, and the citations of all sects and parties, &c. which all concur in establishing the sacred text, very few passages excepted in passages not very material. St. *Luke* was conversant with *Barnabas* and *Paul* for a whole year at *Antioch*, and afterwards with St. *Paul* himself for more than twenty years: From these two inspired persons, St. *Luke* had an opportunity of being most accurately informed in the history of his *gospel* and the *Acts*.

And when 'tis considered that he had wrote his *gospel* after he had perused several *Διμνησεις* or narratives written by others concerning *Christ* and his *gospel*. We may be certain that he used the greatest diligence and exactness in drawing up his account, having also the assistance of the two divine persons before mentioned: besides which you are to consider that the *inspired St. Luke* himself, thought it necessary to commit to writing his *gospel* to assure posterity of the certainty of those things which others, not having his divine spirit, might misrepresent.

As to St. *Paul's* recommending *traditions*, which you mention 1 Cor. xi. 2. 2 Thess. ii. 15. Chap. iii. 6. they were certainly the doctrines they had been taught by himself or others; and confirmed by him in his epistles to the *Corinthians* and *Thessalonians*, which he judged the safest way of securing his con-

verts in the true Christian religion. Your general words which are these, *the divine authority of the New Testament is, and has been a previous article of faith taught and believed in all churches; and yet there is not one book in it, which either says of itself, or of the whole Testament that it is of divine authority, or was written by divine inspiration*; I say these general words are commonly met with in *popish writers*. Pray, what do you think of 2 Tim. iii. 16, 17. and what do you think of many citations made by Christ, and the divine writers? Did they not look upon the books of the Old Testament to be divinely inspired? Most certainly Sir, the first authority of books inspired is from God himself their author; but the *conveyance* of those books must have been by the men of one age to the succeeding age; and how secure such *conveyance* has been, is witnessed by innumerable writers in all ages and languages. And the reducing the books of the New Testament, into one sacred canon was giving them a superior sanction and authority to all human writings: so far all after ages are obliged to the consentient tradition of the *Compilers of the canon*.

I differ from you about the admission of *women* to the *sacrament*; because in the text 1 Cor. xi. 28. St. Paul seems to me to include both sexes in the word *αὐτοὶ*.

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As to the *Baptism of infants*, consider well several texts which mention the baptising of the households of the *Faylor, Stephanas*, and others; which upon the conversion of the chief of each family, the whole were presently baptised; or as that rite signifies, dedicated or devoted to the worship of Almighty God by the Christian religion; as upon *Abraham's* entring into covenant with God, *Gen. xvii.* he and his family were all circumcised. Now, no less care was taken by the *Apostolic church* of dedicating their children to God, than had been before them by the *Jewish synagogue*. As to the many other doctrines and practices you mention, and supposed to be founded upon *Apostolical tradition*, they may be considered when they are named.

As to your notion that *primitive antiquity is the best standard of catholic and apostolic revelations*: these are words which to me seem very uncertain in their meaning: For the most primitive antiquity is the *New Testament*, and the most certain; and ought surely to be the most *catholic standard* amongst all Christians. And as for the *consentient Judgment* of the successors of the *Apostles* in some points which you do not name, we have very few books of the first and second century, wherein to find their *Concensus*: shew it me, but in a few particulars, and I will admit them, if *consentient with scripture*, or reject them if not.

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In a following passage you are pleased to express your approbation of the sixth article of the church of *England*: but then you add, it *has only relation to faith not works*. I apprehend this to be a great mistake: for if the *holy Scriptures* as that *Article* asserts, *contains all things necessary to salvation*, as certainly they do, then all the rules relating to *good works*, and *true worship* are to be found in them, or they had been imperfect. You seem to think the article refers only to *matters of faith*, whereas I take it in a more general sense, and to signify the *whole Christian faith or persuasion*, which must be included by the words *all things necessary*.

I would by no means limit the inspiration of God's Spirit, if you will admit that the *holy Apostles* had it in a *superior degree* above any of their *successors*, who many of them fell into mistakes both in doctrine and practice, in the first three hundred Years: and so far were they from being *consentient* in their doctrines and practices that the whole eastern and western churches were divided about the observation of *Easter*. And the doctrine of *Sabellius* prevailed amongst many of those fathers, and still continues amongst some of the followers of the Schoolmen, and yet both sides appealed to *tradition and the writers of former ages*.

I still think Bishop *Griffin* mistaken, which is sometimes the case of wise and good men.

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And if you, Sir, would read *Dr. Forbes*, as before mentioned, and *Eusebius Eccl. History*, and *Dr. Middleton*; I think, you must see his, and your own mistake about the *consent of the fathers of the first three centuries*. To conclude this point, you seem to me to lay the foundation in *part* upon the holy scriptures, and *partly* upon the *consent* of fallible men in succeeding ages, who have been fallible, notoriously fallible in some of their decisions, wherein some few of the many, who did not attend, at their pretended *general counsels*, yet took upon them, to establish a *general Creed* of the catholic faith of all Christians.

I observe your remark upon the words in the institution of the Lord's supper. It is easy and proper to supply words, where the original manifestly requires it: but the sense of our *Master Christ*, who spoke *Syriac*, is represented by three of the Evangelists by the word *ευχαριστις*, and by *St. Paul*: and the word *ευλογησας* is not found in many of the best copies of *St. Matthew*. I have some reason, I think, to prefer this reading; viz. *Jesus took bread, and having given thanks, and broke it*. 'Tis not said, he blessed the bread, but he took the bread, and having given thanks, he brake it, &c. besides the word *ευχαριστησας* is used upon other occasions, as in the case of the seven loaves, &c. so ready was he to express his devotions to almighty

mighty God. You insist upon it, that blessing as well as breaking had a relation to the bread; and I insist upon it, that *giving thanks* to God, and breaking the bread, have as much propriety, and more represent *Christ's* true intention; and I could cite the learned Critics to justify my sense, but I have no leisure for it at present.

You imagine, but I can assure you, you are greatly mistaken that I am tinctured with *Hodlianism*: I can very solemnly declare that my notions of civil government were of an earlier date than any of his writings: and though you suppose that his notions are answered and exploded, I must say the contrary with very great assurance, that 'tis far otherwise; and that the contrary notions are not only declining but disregarded by the wisest and ablest Judges here and abroad.

To begin, Sir, with your equivocal word *resistance*, I know no wise man, nor good Christian that either pleads for, or justifies resistance to government properly so called: that indeed in its nature is truly irresistible; but *tyranny*, which is highly and improperly called government is not, nor can be the *ordinance of God*, for God cannot authorize any person or family to employ their power in any unjust acts whatever, and it is absurd to plead divine authority in favour of *injustice* and *tyranny*. *That sacred passage in the 13th. of Romans*, hath been sadly mistaken

taken and much abused to defend an *absolute passive obedience*; a duty, and a sacred duty too, only owing to the *absolute wisdom and power of God, but to no mortal man whatever*. I admit of passive obedience, that is of suffering injuries from governors and others by private persons, where a remedy cannot be obtained in a Christian or a prudential way. I myself have pleaded for this near forty years since; and then judged the case of *David*, who retained an armed force, not fit to be allowed nor followed: But there are remedies for public and general injuries, against the whole state and constitution, which may be fairly and fully justified by the laws of God, and all wise nations. You, Sir, must allow, what no man can deny, that the *just rights* of subjects in all countries to their lives and properties, and to their laws and constitutions, if founded on *natural and divine justice*, are truly and properly the *ordinance of God*, as well as the rights of *Princes their governors*; but with this difference, that the rights of governors are *posterior* to, and derived from the rights of particular nations; and are constituted *for and in behalf of public good*. This was the sense of St. Paul in the xiii.^d of *Romans*, he is the minister of God ἐκ τοῦ ἀγαθοῦ *for the general good of the subject*: and so far Nero himself was such in the execution of just and righteous laws; but take his character in another view, as a

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person armed with power, acting violence, and the highest injustice against the persons and rights of the *Roman people*, and overturning the constitution and destroying the peace of the *Roman state*. In this view he most justly deserved the character of ὁ ἀντι-
 τανδόμενος τῇ Διαταγῇ τῆς Θεᾶς, *i. e.* the *greatest and most notorious resister of the ordinance of God in the Roman state*: for as I have hinted the rights and constitution of the nation, founded on the laws of GOD and nature are so far justly stiled the *ordinance of God*. As to your general notion of *resistance* of just power, and lawful authority; I utterly disown and disclaim it, as much as you, or any person whatever can pretend to do. There is in *our state*, and has been in *all civilized nations*, I believe a legal resistance founded on reason and the constitution; for instance, if the *prince* sets up a claim against any *private right*, &c. that right may be defended, and his claim resisted or opposed even in his own courts here; and has been often done with success, as appears in many cases in our law books: and the *King's judges* in his own court must give sentence against the crown: and defending the subjects rights in many cases, is doing justice to them, and no injury to the crown, though it be an opposition to their claim; as this is certainly true in actions brought by *private subjects*, so it must certainly hold in defence
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of *whole nations*, in their lives, liberties, and constitution against the *usurpations of real oppressors*, who set themselves in a notorious opposition to, and violent destruction of those very rights, and that very constitution, which by the duty of their office, they are bound and sworn to maintain. . . This was the case of the late King *J—s*, who (in a proclamation which I have by me, as it came from the royal press, issued in Scotland, and may be seen in our history, claimed an *absolute power, and prerogative royal, to which he would have obedience paid, without reserve*) set himself above all law, though he had sworn to govern by the law; and by such a claim, declared himself absolute master of our laws and constitution; which he afterwards over-ruled by his dispensing power, and which he exercised to set aside the power and effect of a law, made for the defence of church and state, against all invasions upon our civil and religious liberties; and to bind us hand and foot, and leave us without all remedy, turned out a protestant, and brought in a popish army in Ireland, expressly contrary to the constitution there; and raised a standing army in England; and was modelling both army and navy here in England to secure his grand design of overturning our protestant constitution in church and state, which in all the just parts of it, is the ordinance of God in Great Britain; and he was in truth, the great resister of that or-

dinance; but the wise, the honest, and the brave *Britons*, who stood up in defence of that ordinance of God against him, were and are in the sight of God, and all wise men, the true *heroes* and *patriots* of their time; and deserve the veneration and respect of the present and all future ages.

You tell me that Dr. *Hicks* had the misfortune *to be bred at Oxford*,—and you call it *that malignant place*, by the way of sneer. It was indeed the misfortune of that university to be led by a *few warm and overbearing persons in a convocation*, at the latter end of the reign of *King Charles the second*, to draw up a paper called the *Decretum Oxoniense*; in some passages whereof, our very *constitution was censured*: But pray consider, have not most *universities in Europe* been mistaken? *And most Christian churches erred*? It must be remembered to the everlasting honour of *the university of Oxford*, that it was the first learned body in *christendom*, who begun in the famous *Wickliff's* time, to embrace some points that were forerunners of a succeeding reformation; and it must also never be forgotten that at the *most glorious revolution in 1688. the university of Oxford*, with a zeal and wisdom worthy of that learned body, addressed the blessed *King William*, in the most grateful and dutiful language, expressing their deep sense of their *and our great deliverance*: and, as I have been told,

told, many of the persons concerned in that address declared, they did sign it *with hand and heart*. Upon a sober review of what has lately been done, and when some of the junior Students shall be better informed, when *his* EMINENCE *the very learned C—l KING, the CICERO of the present age, shall have published his eloquent Orations in defence of the present Protestant Royal Family: and his Philippicks* (divinæ Famæ) *against a Popish pretender*, I am persuaded, that the wise and worthy persons of that learned society will make full amends for the temerity and indiscretion of some of their rash and inconsiderate members, and no longer suffer themselves to be misled by some persons of *antirevolutional and anticonstitutional principles*.

O that *Dean Hicks*, otherwise a learned person, should be so unhappily mistaken in a point, wherein his country and his religion were so much concerned; unhappy, unhappy man! And the same, I judge of you, Sir, and all others who are of his unfortunate party; and continue in your wishes, prayers and endeavours to unsettle and overturn our present blessed security under a *protestant royal family*, by whom we have the only reasonable hopes of continuing and improving our present *british constitution*; a constitution founded by our ancestors the *Britons*, improved by the *Romans, Saxons, Normans*, and our *English and Scottish Ancestors*,

cestors, by common and statute laws, all which are such a body of wise, just and excellent rules of equity and justice, of which we and our Ancestors have had the experience for so many ages past. *Are these to be subject to the arbitrary will and pleasure of a prince's pretended dispensing power and prerogative; and to be destroyed by a single edict and proclamation? can any wise man in the world that considers this well, suffer himself to be of that mind? and allow himself to suppose any one mortal man or family, ever was invested by almighty God, with such a superior irresistible power, as to set aside, and overthrow a system of the wisest, and justest laws of a whole nation? and such a system as he was bound by his oath and his office to maintain and all his Ancestors before him? Credat Judeus appella!* The community of every nation are the rightful possessors of such system or constitution; and the person who invades it, and is destroying it, is most certainly the *greatest resister of the ordinance of God*; whom we must suppose, as a wise governor of the world, doth most certainly authorize the justest laws, and the most equitable government; and utterly doth abhor and detest all attempts to overthrow them. St. Paul affirms that a prince by his office and duty is *the minister of God for good*, so an honest old lawyer Bracton understood it — *qui opera Dei fecerit, minister Dei est: sed qui opera Diaboli*

Diaboli fecerit, minister Diaboli est. You see, Sir, in his account whose minister he must be, who like the *antient* or *modern Negroes*, *usurp a power to destroy nations rights and liberties at their will and pleasure.*

As for the *homily* you mention, I knew it well many years ago, and the Compilers had in their view a *rebellion against just authority*, and not a *national defence against usurping power* : they could not be so grossly mistaken.

You say, you and your party practice, *what Christ both did himself and commanded his Apostles to do after him.* I wish you would do so under our present governors ; who make the *constitution the rule of their government.* All such as truly love their country, and its constitution will heartily honour and obey them ; and as heartily renounce, and reject, all the claims of an *affectator regni Britannici*, who is so very unreasonable, as to covet the *revenue, and the honour of the British empire*, when he is very conscious, we know not who he is ; and his own conscience must tell him, that his principles are incompatible with our *civil and religious rights and liberties.* For he must know, and cannot be ignorant, that it is impossible for him to govern *Britain, a free people, and a great, generous, wise, and protestant nation, but by her protestant laws and constitution* ; and that there are in being now, at this time, all the *protestant statutes of King Henry the eighth,*
King

King Edward the sixth, Queen Elizabeth, Charles the first, and second, and their successors, in full force against his principles : every true and wise Briton, must declare himself a hearty enemy, not to his person, but to his pretensions : let him then as a just and an honest man, and a true friend to mankind cease to disturb and embroil us, and I will say from my heart, Romæ vivat valeat, et feliciter.

I am

Reverend Sir,

Your real well-wisher.





Ad affectatorem Regni Britannici.

AFFECTASSE ferunt regnum cæleste Gi-
gantes

Altius ac *Highlands*, struxisse ad sydera Montes,
Vana fides! etenim de cælo fulminæ tactos
Jupiter evertit: sic ille *Britannicus Heros*
Teque tuos domuit Victor Gulielmus in oris
O *Culodona*, tuis et forti *marte* repressit.

Frustra *Gallus, Iber*, Frustra nos *belliger Orbis*,
Exagitent *Britonas*, frustra *Cacodæmonis Armis*,
Roma potens *Stygiis*, *vaticana fulminet Arce*:
Frustra orando Deosque Deas tua *Roma* fatiscat;
Flectore cum nequeat *Superos, Acheronta* movebit?
Et frustra *Britones* renouent perjuria *falsi*.
Non *Papæ* non *Papicolæ* tibi *Fata* dederunt,
Imperium Pelagi, et *Britonum* *fælicia Regna*,
Non cessere diu æternis spolianda *Tyrannis*,
Ast *Hanovere* tibi æternis potuunda *Triumphis*.

E R R A T A.

PAGE, 3. line 9. after *half*, read *doing*.

P. 23. l. 22. for *ευχαριστας*, r. *ευχαριστας*.

E

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